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The American Friend

Old Series
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The Far Better Way

ABOUT spiritual gifts, brothers, I do not want you to be misinformed. . . . Endowments vary, but the Spirit is the same, and forms of service vary, but it is the same Lord who is served, and activities vary, but God who produces them all in us all is the same. Each one is given his spiritual illumination for the common good. One man receives through the Spirit the power to speak wisely, another, by the same Spirit, receives the power to express knowledge, another, from his union with the same Spirit receives faith, another, by one and the same Spirit, the ability to cure the sick, another, the working of wonders, another, inspiration in preaching, another, the power of distinguishing the true Spirit from false ones, another, various ecstatic utterances, and another, the ability to explain them. These are all produced by one and the same Spirit, and apportioned to each of us just as the Spirit chooses.

For just as the body is one and yet has many parts, and all the parts of the body, many as they are, form one body, so it is with Christ. For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one Spirit. For the body does not consist of one part but of many. . . . If one part suffers, all the parts share its sufferings. If a part has honor done it, all the parts enjoy it too. Now you are Christ's body, and individually parts of it. And God has placed people in the church, first as apostles, second as inspired preachers, third as teachers, then wonder-workers; then come ability to cure the sick, helpfulness, administration, ecstatic speaking. Is everyone an apostle? . . . But you must cultivate the higher endowments.

I will show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. . . . So faith, hope, and love endure. These are the great three, and the greatest of them is love.

—1 Corinthians 12 and 13:1,13, from THE NEW TESTAMENT, AN AMERICAN TRANSLATION, *by Edgar J. Goodspeed, reprinted by permission of The University of Chicago Press.*

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For August 22—Origin and Purpose of Law

(Exodus 23:1-9; Galatians 3:23-28; 5:13; 14.)

"Though I disagree with everything you say, I will defend with my life your right to say it!" These words were spoken by one of England's most eminent statesmen who was in debate with a bitter opponent. They are significant words because they express the yearning of millions seeking freedom and justice in the world.

The original law was handed down from Mount Sinai by Moses. Into the Bill of Rights of this nation was written the guarantee that man might receive justice and freedom under the protection of his government.

The origin and purpose of the law is clear in the Old Testament. With Jesus coming into the world the law takes on a new sparkle and life. Jesus came bringing a challenging positive religion of love. Love was the theme of his life's teaching. He came to save men through love. And he taught the life of love. There may be many men in the world today who do not follow Christ, but there are few who doubt the truth of his gospel. It is so evident in everyday life. The poet was expressing true words when he said: "Give to the world the best you have and the best will come back to you."

God's task in the day of Moses was difficult. He was dealing with a people who had lived for generations in a land where foreign gods were worshiped. The people were not capable of government, were without experience in caring for their material needs. Without God's constant care they could never have reached the Promised Land.

Thy Kingdom Come

America is a land flowing with milk and honey. Science with the aid of God has produced unceasing wonders. We have the means at hand for making our millions happy and content. Yet all is not peaceful today, and the necessities of life are not within reach of all. Do we dare ask ourselves why? Is it because we have not yet reached the place where we obey the laws for living which God has given to us?

Moses came down from the mountain to give to the people the ten commandments. Pick up your Bible from the table and read them over again carefully as though for the first time. What a challenge to human life are these ten commandments! Do you dare to follow them? You dare not fail to follow them.

In a large sense, we like the Israelites are on our way to the Promised Land. We only tarry now in the wilderness. Jesus had some difinite ideas about who should inherit the Kingdom of God. It is not for the man who does not have the love of mankind in his heart. Do you love your neighbor as yourself?

God's love is everlasting. It is revealed in the way He cared for the Israelites. His love reaches down to the lowest sinner. His love is as deep as the world. It is not easy for you and me to hold such love in our hearts, but it is essential.

Can you concieve of the Kingdom of God as a place without law and order? If not, then it stands to reason that in our home life, in our neighborhood life, we must learn and live the gospel of love. It is wishful thinking to believe that some miracle will sudenly change us at the end of life. We must grow into the Kingdom of God.

Can you kneel at the close of day when all is quiet and say, "If I have wounded any soul today, dear Lord forgive?" If you can, you have found the Master. You have dared accept the challenge of living up to the ten commandments.

DONALD MCKINNEY.

For August 29—The Way to Restoration

(Exodus 32:7-10; 34:4-9, 27-28.)

Sin has been one of the most deadly of diseases since the beginning of time. It has ruined many individuals. It has tarnished many good family names. It has brought destruction and death to men and women everywhere. It has caused heartache and suffering to countless numbers.

Yet deadly as is this disease of sin, there is a certain known cure for it. There is a power beyond the eyes of men that can reach into life and cleanse and make pure again that man or woman who has missed the narrow way that leads to the Kingdom of God.

Today when in the midst of conflict sin becomes a grave problem, we need to remind ourselves that the wage of sin is death. Perhaps these words do not frighten some people. Yet men love life and cling to it as long as they can. If you have heard the call of the Good Shepherd, you cannot look upon sin around you without making definite effort to bring the gospel of Christ to those who have missed the way.

We find in our lesson today the foundation of hope that was glorified in the life and teachings of Jesus Christ. When Moses came down from the mountain and found the people he was leading worshiping the molten calf he believed there was still good in the people. Through prayer to God he saved them from certain destruction that God would have visited upon them.

How Christ Restores

As Moses saved his people from destruction, so Christ came into the world to die for men's sins. The power of Christ's life has been demonstrated over and over again in the lives of men and women. Not only does he reach down and rescue us from certain suffering and death, but he goes the second mile.

That second mile is the restoration of life. How tragic has been the experience of a mother and father who have seen a son or daughter lost in sin, life wasted, health impaired by wanton living. The temptations of sin are greater today due to the emergency we are in. The call for Christian living is stronger than ever before.

If we are to emerge into a better world, it must be a victory where Christ is recognized as the most dominant power in human life. The world cannot live without him. The golden calves men worship today will be on the junk heaps tomorrow. These things shall pass away, Jesus tells us, but his words shall not pass away.

A careful study of our lesson today reveals the sin of the Israelite people and the reason for that sin. Is the power of Christ so strong in your life today that you can escape like temptation? He has promised you power, power that brings victory. And what greater victory is there in the world than the victory of self over sin? You cannot win your way alone. Reach up and place your hand in Christ's. He is not far away. He can restore you. He is the Way, the Truth, and the Life. Are these what you want most of all?

DONALD MCKINNEY.

Let us believe neither half of the good people tell us of ourselves nor half of the evil they say of others.

Bad religion does more than irreligion to hinder the Kingdom of God.

THE AMERICAN FRIEND

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There is a Better Way

THIS story is told to African children: Four bulls in the same field kept always near one another, and fed together. A lion often saw them and desired very much to make them his prey; but though he could easily have fallen upon any one of them singly, he was afraid to attack any of them so long as they kept together. Finally he thought of a plan by which he might divide them, and decided to try by unkind whispers and malicious hints to cause jealousy and disagreement among them. This plan succeeded so well that the bulls became suspicious and afraid of one another, and finally separated. No sooner did the lion see that they fed each one by himself apart, then he fell upon them one by one and devoured them.

This is a parable with a potent lesson for today. History and experience will bear out the truth which it teaches. We know that much of the strength of America comes from the unity which binds together forty-eight separate states. What if we had no common bond of unity and cooperation? What if we did not acknowledge any higher sovereignty? What if we did not sacrifice some of our independence for a higher good? We should then be a land of anarchy, civil wars and chaos, as much so as Europe. It is also high time for religion and the churches to realize this lesson; also the states and nations of the world will have to learn to cooperate in concord or they will go down in mutual self-destruction.

Unity in Diversity

Says Rufus M. Jones, "Every great artistic creation embodies unity in diversity, a single purpose dominating all the divergent aspects." This principle is illustrated in one of the beautiful cathedrals built in this country. In this building, none of the details are alike. Each column in the nave stands at a slightly different angle from the others; each pew has its unique design; and no two stones in the walls or pavement are of the same size or shape. And yet there is an architectural unity.

The Apostle Paul used the figure of the human body, with its great variety of members and functions, to illustrate the Church, a divine-human organism. In this body there are many kinds of members. And yet, he says, there is no "schism" or divisions. With all of their differences, the various members work together in a functioning unity. In early Christianity there was no uniform pattern. Movements centered about personalities. There were some who followed Peter's pattern, some who followed John's, some Paul's, and others who favored the pattern set by Apollos. And so there developed the various traditions, such as the Petrine, the Pauline, the Johannine, etc. And yet, as one reads the writings of the New Testament, one senses a basic unity.

Uniformity is never the way of nature and life. But it does mean death. Said Chief Justice Hughes, "When we lose the right to be different, we lose the right to be free." Those words need underscoring today. Any kind of totalitarianism (racial, political or theological) that runs people into molds and destroys true individuality, is an enemy of true freedom and true religion. Dictators in the church and in religion are no more virtuous or respectable than dictators in politics. To require people to surrender their own judgment and sacred convictions, and to fit their ideas and lives into a fixed, uniform pattern—this is not the way of life. When we lose the right to be different, we lose the right to be free.

John Perrot expressed the view found in the writings of the early Friends, "In the true church, unity stands in diversities; but in the false, unity will not stand without uniformity." The true music of life is like the great symphony orchestra: there is a great variety of instruments and tones, of shades and colors, and of players. Here is a parable of the better way.

Power in Concord and Cooperation

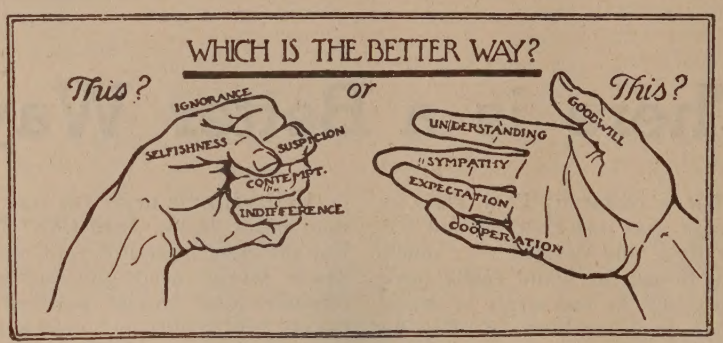
The famous Golden Gate Bridge, nearly two miles long, is suspended from two massive cables, each one of which is thirty-six and one-half inches in diameter. They are made of thousands of strands twisted together. Scientists say that the tensile strength of this cable is fifteen per cent greater than the total tensile strength of all the strands taken separately. Just so in life, people can do many things together which they could never do separately. We shall be wise to discover this secret of power. The principle applies to the members of a family, a local meeting, a denomination, a community, and to races and nations.

Here is a dynamic idea: "The Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named" (Ephesians 3:14,15). Is it really possible for us to believe in the unity of God, and continue to practice disunity and noncooperation among men? Can we expect the world to believe our witness? How small and pitiful do our walls and fences appear in contrast to the openness and inclusiveness of the sky!

Can we differ and still have unity? Many of the separations of the past have been on the assumption that there can be no unity if there is disagreement. But is it necessary to have uniformity of beliefs and intellectual convictions in order to have cooperation and unity? To be united on some of the great basic assumptions is a help. The common belief in God and in the Lordship of Jesus Christ has been considered sufficient as a general working basis for the forty or more Protestant denominations, working together through the Federal Council of

Churches, the International Council of Religious Education, and other great inter-church cooperative undertakings. There are practical ways in which we can embody the principle stated by Paul: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in the hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In *The Christian Herald,* some one asked Daniel Poling: "We talk about 'brotherhood' and 'tolerance,' but what actually do Catholics, Jews and Protestants have in common?" This answer was given: "My friend, Dr. Israel Goldstein, has an eloquent answer. Here it is: Protestant, Catholic and Jew, we agree upon the following affirmations: 'We believe in God. We believe that all men are His children, equal in His sight. We believe in the spiritual worth of the individual soul and in the inviolable freedom of the individual conscience. We believe that the earth and the fullness thereof are the Lord's, to be made available to all who need'."



Our fences which exclude others also shut ourselves into a more limited and contracting kind of an existence. Edwin Markham has set this truth to verse:

> "He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in!"

THE MORE EXCELLENT WAY

It is *spirit* which can unite when beliefs, customs, and the following of human leaders have separated us. "Yet I show unto you a more excellent way. . . Love never faileth . . . whether there be knowledge, it shall vanish away . . . for now we see through a glass darkly . . . and now abideth faith, hope, charity, these three; but the greatest of these is charity."

If we are to have a "New Order" in the world, we shall have to find a new way of doing and a new spirit. The Church can lead and show the way, if it has the vision and courage. It can turn from the old game of distrust, exclusiveness, and competition to a higher way of the Spirit, of trust, of understanding and of cooperation. There is no other way that offers hope.

Elbert Russell, in his excellent recent book, *History of Quakerism,* points out the trends of cooperation among Friends as well as the inter-church activities. For instance, Joseph John Gurney loved to cooperate with such anti-slavery leaders as Clarkson and Wilberforce, also with Bishop Bathburst in the work of the Bible Society, and with such leaders as Chalmers, although he never could agree with the Calvinistic theology of Chalmers.

Within our own Society, the doing of things together which we could never do so well separately, the building of larger and better patterns of co-operation — this is the opposite of regimentation. Our essential freedom is preserved, not destroyed. Let us build these highways of God today, both among Friends and also in the larger areas of interdenominational unity. Real spiritual and vital religion tends to unite people, while a poor and insufficient religion tends to divide more and more. The fundamental things in religion are universal. And the spiritual power of creative love is cohesive. Let us look honestly at the divisions in our religious world, and then let us sit down and read prayerfully the great prayer of Jesus, as recorded in the 17th chapter of John. We may then be able to pray with Whittier:

> Forgive, O Lord, our severing ways,
> The rival altars that we raise,
> The wrangling tongues that mar Thy praise!
>
> Thy grace impart! In time to be
> Shall one great temple rise to Thee—
> Thy Church our broad humanity.
>
> White flowers of love its walls shall climb,
> Soft bells of peace shall ring its chime,
> Its days shall all be holy time.
>
> A sweeter song shall then he heard,
> Confessing, in a world's accord,
> The inward Christ, the living Word.
>
> That song shall swell from shore to shore,
> One hope, one faith, one love restore
> The seamless robe that Jesus wore.

The Messenger of Peace Supplement

At the last meeting of the Peace Board of the Five Years Meeting, decision was made to discontinue *The Messenger of Peace* as a separate section of THE AMERICAN FRIEND. This does not mean that there will be no more articles on the peace question. Several months have elapsed since the last issue of the supplement, and articles on peace are run as a regular part of the paper. The Peace Board will continue to express its work through our pages. There will be refunds to all who have subscriptions for *The Messenger of Peace.*

A Way to Double Our Subscription List

THE AMERICAN FRIEND—your paper and my paper—ought to go into a great many more Friends' homes in America. How can we at once double its subscription list? There are several ways it can be done. Here is the easiest and the simplest way to do it:

If every present subscriber will consider himself (or herself) a responsible member of THE AMERICAN FRIEND family, and will therefore act as a personal representative to secure at least one paid subscription from some other Friend, we can within one month double our number of readers. Will you do it?

Conference on Developing Teachers

By Irene Parker

ON July 20-22, representatives from seven yearly meetings met with the Central Committee of the Five Years Board of Christian Education at Quaker Hill, Richmond, for the purpose of discussing and planning leadership training in the local meetings. A brief view of what the conference hoped to achieve in discussion of supporting and strengthening the teacher's work included support by individuals, the local meetings, the Yearly Meeting, Five Years Board, and interdenominational cooperation.

Back row (l. to r.)—Nellie H. Markle, Wm. J. Sayers, Grace Gibson, Vernard Cox, Paul Barnett; *Front row:* Irene Parker, Amy Jones, Mack Jones, Barbara Brooks, and Russell Brooks.

THE GOOD TEACHER

The conference spent some time defining a good teacher, the product toward which we should aim in conducting leadership training. The work of the teacher should be, in general, Christian education. Christian education is providing the help that people need in order to live more fully the Christian life. This being true, the good teacher must have motivation rooted in personal religious experience. This experience becomes the basis for a firm conviction that Christian education can be an important means for the creation of Christian character and right action; and that this is accomplished by leading pupils to the source of all truth, the living Christ. The good teacher should be a real student of the Scriptures and source materials for her teaching. She should be able to apply the lesson she teaches to present-day problems and adapt it to the needs. She should always recognize the need for her personal study and growth. The good teacher should have full knowledge of techniques and methods and be competent in analyzing the pupils in order to help them discover through experiences self-reliance, right attitudes and a desire to live a Christian life.

Then the conference considered an average non-departmentalized Friends' Sunday School and discussed what the basic requirements are in such a local meeting for supporting and strengthening the teacher's work. The need for and benefit of a united church program was found to be foremost in the requirements. All Christian education should be directed toward the purposes of the church and a feeling of unity and direction is quite helpful to the teachers. It is, too, the responsibility of the local meeting to furnish adequate housing, materials for self-improvement and teaching aids with Friendly emphasis, training in methods, and financial support to balance the teacher's time and sacrifice with materials furnished.

WAYS TO SUPPORT THE TEACHER

Considering definite plans which might be used by the local meeting to support the teacher, the administrative agency's responsibility in selecting and supervising the teacher and furnishing lesson materials was realized. The work of the Workers' Council was expressed in its purpose of promoting fellowship, study groups, and in discussing local problems and solutions together. A cooperative program with other churches and other denominations was suggested as a splendid means of conducting conferences for teachers of given age levels. Methods of training new teachers stressed apprenticeship teaching and practice teaching. Formal courses in leadership training for credit were discussed as well as informal or group study which might be brought out through various projects.

On the final day of the conference, the Yearly Meeting program and emphasis was discussed. Representatives had spent a short time in planning how the findings of this conference might be presented to their respective Yearly Meetings and they shared their ideas to form a plan to support and help the teacher through the Yearly Meeting. The first plan naturally was to survey the situations existing in the Yearly Meeting. Various techniques of conducting the survey were suggested. Following the survey, a program to fit the situation should be built by the Yearly Meeting Committee on Christian education. Helping the committee to feel the urgency of leadership training was recognized as a great responsibility of each of the representatives to the conference. The suggested program to be presented to the Yearly Meeting Committee was worked out in such projects as the use of Christian Education Advance Month to emphasize leadership training, a regular, perhaps, quarterly, emphasis on training, methods of educating Quarterly Meeting leaders in procedures and methods, work through correspondence, use of important literature, conducting conferences and retreats.

NATURE OF CHRISTIAN EDUCATION

In the final session, a conception of Christian Education was presented as the basis of a worship period of the conference: "Christian Education is a means by which we channel to persons the knowledge of God and the ways in which He reveals Himself, particularly in Jesus, and how life finds its fullest development in the creative and on-going purposes of the Kingdom of God as they obtain in living experiences."

After such inspirational planning, the conference group felt a new enthusiasm and joy in the responsibility of conducting Christian Education. There was a new vision of possibilities and needs for work and a new determination was born there at Quaker Hill to push through those barriers to make Friends realize the need.

Yearly Meeting representatives included Paul Barnett of Iowa, Mack and Amy Jones of Wilmington, Grace Gibson of Nebraska, Barbara and Russell Brooks of New England, Irene Parker of North Carolina, Bernard Cox of Western, William J. Sayers of Indiana. Attending part of the conference were Earl Cox, Norval Webb, George Sherer, Hilda Wooley, Dorothy Pitman, Burton Hill, James Furbay, Milton and Freda Hadley. The Central Committee of the Five Years Board who conducted the conference were Furnas Trueblood, Percy Thomas, James R. Furbay, Charles F. Thomas, Nellie Markle, Lillian Shepard, and Marie Cassell.

High Point, N. C.

Looking Toward Better Days

By Donald R. Lemkau

IN describing his well-known interview with the representatives of Cromwell's army, George Fox declares:

"I told them I knew from whence all wars arose, even from the lust, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars."

(*P. 36, Journal,* Everyman Edition.)

These brave, stirring words express not only the personal convictions of George Fox but also the official viewpoint of the Religious Society of Friends. These are therefore historically very significant words. History from the Middle Ages down to the present has seen many religious groups which, in loyalty to the teaching of Jesus, have adhered more or less consistently to pacifist convictions. In our day the Mennonites and the Brethren are especially well-known. Of all these groups, without doubt the Friends have made the deepest marks upon the whole Christian church and upon society in general. The pages of British and American history yield ample evidence of that fact.

SOWING AND REAPING

The time has now come in human affairs when the centuries-old testimony of the Friends against war is about to bear abundant fruit. The phenomenal spread of pacifism in British and American churches in recent years gives evidence of a world-wide movement, stirring all Protestant churches. Those who have read accounts written by Miss Muriel Lester of her travels will remember her character sketches of influential pacifists whom she has met in many lands. Such, for instance, is Christopher Tang, the Chinese conscientious objector, described in *It Occurred to Me* (p. 193). In her works Miss Lester clearly portrays Christian pacifism as a global movement, growing inexorably in spite of persecution and conflict. Her picture is true to the facts. Accordingly, pacifists like Kagawa of Japan, Canon Raven of Britain, and Harry Emerson Fosdick in this country, must be looked upon not only as spiritual leaders in their own lands, but leaders also of world Protestantism. The story, therefore, of religious pacifism within the United States has a definite world significance. Perhaps the best means of demonstrating the onward march of events is to compare 1943 with 1918. In 1918, outside the historic peace churches, pacifist pastors and church leaders were decidedly a rarity. Protestant pulpits were almost unanimous in support of the war effort. The government expected, and received, the most widespread cooperation from the churches in the prosecution of the war. The conscientious objectors to all military service, with whom the government had to deal, were almost entirely members of historic peace churches. Men like Harold Gray who belonged to the larger Protestant churches, were very few in number. In 1943 all is very different. A large part of Protestantism has accepted the doctrine, "the church is not at war." Multitudes of pastors, regardless of their personal convictions, refuse to use their pulpits in support of the war effort. In acknowledgment of the changed attitude of the churches, the government has abandoned all efforts to obtain their general support for such war projects as the sale of bonds. The number of definitely pacifist pastors has grown from a mere handful in 1918 to thousands in 1943. Many of the leading pulpits and places of spiritual leadership are occupied by such men of avowed pacifist faith as Albert W. Palmer, Albert Edward Day, E. Stanley Jones, Bishop W. Appleton Lawrence, and George A. Buttrick. So far as their attitude toward war is concerned, men like these cannot be distinguished from Quakers. The anti-war convictions of these leaders are reflected, not only among the rank and file of the clergy, but also among the laity, particularly the younger laity. Attendance at meetings of such organizations as the Fellowship of Reconciliation reveals how largely the pacifist movement has become a lay movement. To the end of his life, the writer will not forget the hundreds of eager young faces he saw in such a meeting in Chicago. The very few conscientious objectors outside the historic peace churches in 1918 have now become many thousands. Many of these are in prison, many others are in Civilian Public Service camps, and far greater numbers have been exempted or deferred from the draft but are daily witnessing to their convictions wherever they may be. A comparison between 1918 and 1943, especially as it concerns churches historically not pacifist, reveals what a change has taken place in Protestantism. A book like *Preachers Present Arms,* by Abrams, is excellent evidence as to how profound this change is.

A NEW REFORMATION

Religious leaders whose witness against war is thoroughgoing, like E. Stanley Jones and Harry Emerson Fosdick, are exerting a very profound influence over the whole church, which cannot be minimized. They, with others like them in our land and in other lands, are the heralds of a New Reformation which will bring about the total dissociation of Protestantism from the war system. Such a Reformation will prove to be more drastic and far-reaching than was the Reformation under Martin Luther. However great the changes that took place in the church when it severed itself from the medieval ecclesiastical and sacramental system, those changes are less than will occur when the church will dissociate itself from the war system. The adoption by the whole Protestant church of the Quaker attitude toward war, is imminent—and this will mean a far more consistent practice of brotherhood on the part of Protestant people than ever in the past. The divorce from sacramentalism and extreme authoritarianism in the church will be less drastic than the divorce from the prejudices, segregations, and hatreds which have plagued the Christian movement for centuries. All around us, if we will see them, are the evidences that the Protestant church is moving toward such a goal. This New Reformation may involve an exodus of millions from all connection with the church—it may cause serious divisions in many Christian bodies—it may result in an apparent increase in the number of denominations. The outcome will be, however, the adoption of the New Reformation by Protestantism as a whole in all countries. Is it reasonable to imagine that such vast upheavals would fail to affect the Roman church itself? Would the spiritual leaders of Rome be content to stand on the sidelines during such events? No, even Rome will be profoundly affected, and the ultimate reunion of the whole church of Jesus Christ will draw nearer.

THE NATION-STATE WEAKENING

What will be the political results of these great changes in church life? Since the dawn of civilization, the nation-state has existed for the ultimate purpose of the violent

repulsion of enemies. However much that purpose might be concealed in days of peace, no nation has ever succeeded in keeping it permanently in the background. The nation-state is and has always been a war-making state, and in support of its fundamental purpose it has demanded the cooperation of all its people. The growing complexity of the war system in the modern world forces the state (if it is to be true to its traditions) to demand that this cooperation be more and more thoroughgoing. This type of universal cooperation, however, is not forthcoming; rather, a greater and greater portion of the population are refusing on religious grounds to take part in war or the preparation for war. It is highly significant that the rapid advance of religious pacifism should coincide with the advent of "total war." We shall witness, therefore, a growing tension between military requirements and public opinion—an evidence that the war system is tottering. This increasing tension will inevitably lead to revolution on all the continents, and this will prove to be by far the greatest political upheaval in history. In other words, the nation-state can no longer exist upon the old foundations, and new foundations for political life must be found. These bases must be on an international scale; that is, the only state which can permanently exist if the war-making power is taken away, is the international state. Deprive the nation-state of the power to make war, and you also deprive it of the reasons for its absolutely independent existence. The outcome of this greatest of all revolutions will be the setting up of a stable world government. The purpose of such government will be, not the violent repulsion of enemies, but the management of economic, cultural, and political affairs for the benefit of all the people.

Toward International Order

Lest these expectations be considered too optimistic, one can find many indications pointing to the same outcome. The remarkable success of Gandhi's program in India will lead inevitably to a very rapid growth of non-violent techniques in social action. As the oppressed and disinherited all over the world learn that they can gain their ends through non-violent means, they will lose faith in the ultimate necessity for violence as the basis of the nation-state. In other words, the growth of non-violence will invariably be accompanied by the growth of internationalism. The radio, the airplane, and such arteries of traffic as the Pan-American highway, are also forcing man, in spite of himself, to look beyond the frontiers of his own native land. As he looks out beyond those borders, he becomes more and more skeptical of the old arguments for military competition. Finally, even some political leaders of today, like Chiang Kai-Shek of China, look forward to a genuine internationalism. Other political leaders hope for a world order dominated by one nation or a small group of nations. In the very nature of things, of course, that kind of goal cannot be attained; no stable international political system can be built upon any kind of imperialism. It is nevertheless significant that so many political leaders of today see the necessity for a unified world order. A stable civilization will have to wait until the old system of nation-states dissolves and a genuine non-imperialistic international order takes its place. Meanwhile the demand for an orderly civilization is becoming almost irresistible. All signs point in the direction of the coming revolution—and many of us who look forward to the beating of swords into plowshares and spears into pruning-hooks are going to see our hopes fulfilled.

The centuries-old testimony of the Society of Friends against war has never been in vain. Ever so gradually, through the years, that testimony has touched the conscience of mankind. Now at length the Protestant church is about to adopt the anti-war convictions of George Fox as its own. The dedication of Protestantism to the pacifist ideal will hasten immeasurably the dawn of that new day of international good will.

SERMONS BY THE WAY

Sermon No. Two

By Violet Kenworthy

For days we had been traversing the extensive mesas of Texas—great rolling plains with nothing to break the monotony of the view except now and then a far-away ranch house with its encircling trees like an oasis in the desert lands.

But when we crossed the line into New Mexico and later into Arizona, we found the somber hills, rocky cliffs and wooded plateaus a veritable color scheme, reminding us of a great art gallery where we are confronted at every step by a new presentation of color and setting and spirit. Camp sites located in shady pine groves, roadside stands displaying the bottled rainbow sands, from the painted deserts wayside roads directing to petrified forests with their wealth of jeweled colors in the fallen trees—trees that had spent a life cycle in gathering from their environment the chemicals that had been thus preserved for future beauty for the world.

Here too we were greeted by the Indian colors we had been longing to see. Displays at the roadside of beautifully colored Navajo and Hopi blankets and pottery and tiny beaded dancing Indian dolls—all these with a gracious Indian woman attendant made a perfect picture. Then there were the dark-skinned roly-poly children playing about the doorways of hogans and wickeyuppes—great herds of sheep and goats on the hill slopes tended by Indian maidens in their bright costumes, gypsy-like—blue full skirts, red blouses and white or decorated flowing headdress similar to the Mexican mantilla; on their ponies the Indian lads just as colorful in their dark brown trousers and sombreros, green shirts and red ties plus their sparkling eyes and beaming smiles.

As we neared Flagstaff we saw greater and greater numbers of the Indians who were gathering there for their annual Pow Wow. And we were impressed more and more by how Indian youth graced the picture. True to the traditions of their ancestors, they were taking part in the pageantry side by side with the older tribesmen but many of these youths were home on vacation from mission and government schools so were lending to the pageantry an added charm because of new visions from a different viewpoint.

Just the opportunity for youth everywhere in our America, fitting into the color scheme of life—painting a picture by using the traditional background their fathers have made possible but envisioning a brighter, broader foreground for the future and coloring the present scene by their own radiant activities. Yes, youth painting a picture—its setting, life today; its color, the beautiful in the days as they come and go; its spirit, the wider, clearer vision.

YOUNG FRIENDS NUMBER

The next issue of THE AMERICAN FRIEND will be devoted to the Young Friends activities and will discuss the future plans and program for Five Years Meeting Young Friends.

Christianity and Civilization

A Review By Milton H. Hadley

THE recent book, *Christianity and Civilization*, being volume sixteen of the *Current Problems* series, comes from the pen of one of the outstanding Quaker scholars, Herbert G. Wood, of England. He has been Hulsean Lecturer at Cambridge University. The book is in its rightful place in such a series for this volume deals with up-to-the-minute problems which Christianity faces, either consciously or unconsciously. The five problems treated are: the preservation of the finest things in our civilization, especially Liberty, Justice, Mercy and Truth, against the onrush of a paganism even more terrible than that of ancient times; the faith which has grown up in a scientific humanism—can it save us?; our attitude toward the whole Marxist philosophy and Communism; the Christian as a citizen of the state and God's Kingdom; and the Christian attitude toward the state and its policies, especially in international relations.

Our Composite Culture

Herbert Wood is certain that the Christian as an individual and Christianity as an organized movement must frankly face these problems and he lays down some principles which are certainly vital to any logical decision in regard to them. At the basis of our civilization lie the contributions coming from Greece and Palestine and gathered around the conceptions contained in the four words, Liberty, Justice, Mercy and Truth. Christianity has given us our sense of the sanctity of human life. It was Christianity that ended the practice of taking human life for sport. Christianity gave real life and meaning to the spirit of humanitarianism which existed even before the coming of Christ. And it widened the basis of humanitarianism; the classical social outlook was aristocratic, that of Christianity is democratic. Plato spoke to the educated, Jesus has spoken to the heart and understanding of ordinary people. He emphasized a new kind of love. "*Eros* stands for love as a passionate overwhelming desire to possess and enjoy the object of one's affection. *Agape* is a love founded on reverence for personality: its delight is to promote the welfare of the beloved and its joy is in contemplation rather than possession." *Agape* is the type of love the world needs.

Is Humanism Adequate?

One group of moderns seems to feel that humanism and the scientific attitude is an adequate basis for culture and will suffice to defend liberty, justice, mercy and truth. Herbert Wood insists that "the Christian faith must never be dissociated from the scientific spirit," which he defines as "the love of truth, the resolve to face facts, to observe exactly, to grub up and root out prejudices from one's mind, to use one's reason honestly and fearlessly." Such a spirit is in keeping with Paul's admonition to "test all things, retain the good." We must see that we can be scientific in the realm of the mind and spirit, even though psychology and sociology cannot be put into a test tube or accurately weighed. The contribution of science is well nigh indispensable, but the efficiency which science can bring may be used for purposes of destruction. In fact, "the scientific attitude seems to be committed to a fatal underestimate of man." The scientific humanism of today is not enough; alone it may be fatal to both science and humanity. Neither science without Christianity nor Christianity without science can save civilization. "The sooner the Christian faith and the true scientific outlook form an alliance the better. But it is not only Christians who will need to repent of obscurantism and intellectual sloth. Scientific humanists must also think again and not mistake the fallacies of naturalism for the findings of science."

Christianity Involves Social Relations

Russia has sought to carry out three revolutions at once—agrarian, industrial and cultural — and their success is evidence of amazing energy and audacity, but still not proof of the rightness of all the underlying ideas behind this revolution. Marx and the Bolshevists over-emphasized class-consciousness and class-struggle. There was injustice in the old regime, but "it can never be right to remedy injustice by terrorism and atrocities." The Bolshevists tended to look upon religion as the foundation of the "status quo," automatically opposing progress or change, also as an emotion of little consequence. With these conceptions and conclusions Herbert Wood takes direct issue. He appeals to us that our cooperation with Russia in military measures may not mean our eventual acceptance of the Communist philosophy. But he wishes that the Christians had the same dedication of life that the Bolshevists have been able to secure.

"The kingdom of God could not rightly be indentified with any given social order or social programme. There is no plan for economic reconstruction laid down in the Gospels. Jesus Himself is not legitimately described as either a socialist or an individualist. He was not directly concerned either to maintain or to revolutionize the industrial and social order. But great social hopes are linked with the Gospel. The kingdom may not be an organization, but neither is it the relation of isolated individuals to God. The kingdom is to be realized in a fellowship, and its coming will transform economic and social relations."

Jesus was sensitive to physical needs and spent much of his time meeting them. He apparently did not advocate a cult of poverty in spite of insisting on the danger of wealth. To Him, bread for the soul was more important than bread for the body. "In a Christian social order, education will be set in the forefront of the community's interests, and the proclamation of the Gospel by word as well as deed remains the Church's primary task." The twin curses of unemployment and war can be eliminated only by Christian cooperation. A Christian social order "must give effect to two principles, and there will always be a tension between them. These principles are expressed simply in a passage in St. Paul's letter to the Galatians, where he says almost in the same breath, 'Bear ye one another's burdens,' and 'each man must bear his own burden.' The community must care for every man, and each man must take responsibility for himself and pull his weight. Socialism and individualism are not mutually exclusive principles. If either is pushed to the exclusion of the other, we have an unhealthy community life. The real question we have to decide is not whether to be Socialist or Individualist, but how much socialism and how much individualism do we want? "Socially controlled and owned public undertakings and private enterprise can and should exist side by side."

The chapter closes with a guide to social action in the words of John Woolman, "To labour for a perfect redemption from the spirit of oppression is *the* business of the whole family of Christ on earth."

The International Order

In regard to the international order, the first appeal is for the state to help restrain evil. Legislation can assist in maintaining desirable standards; but it cannot make men good or turn foes into friends. Because of this limitation of law, "Jesus died to make us good. There was no other way." He asked his people to follow him and proclaim the coming of his Kingdom although he pictured the hardships such a course of living might involve. The state cannot be wholly pacifist as it is the organization

of the coercive force inherent in society, but Christ certainly called His followers to be pacifist as individuals and as a group; also the Christian must concern himself with the policies and actions of the state or be willing to surrender international relations to the law of the jungle. There may be limits set by Christ in our response to the state, but we may seek to get the state to respond favorably to the demands of the Gospel. "There are forms of power which the state ought not to employ. There are things a man may not do for his country. For myself, I am convinced that the modern state should dispense with both capital punishment and the weapons of war," just as no civilized state should employ torture in maintaining law or itself in power.

In the closing chapter Herbert Wood points out the weakness of the Church through its indecision and failure to reach a common mind and bear a united testimony. Also she has failed to arouse great enthusiasm and devotion to Christ and his principles. We need a new birth of Christian devotion, for Christianity must determine the future. "If the cross means anything, it means that the new order of the Nazis and the new civilization of the U.S.S.R. do not command the future. They are out of line with the will of God, for falsehood and wrong cannot tarry beside Him. Power-politics is the devil's trap for the ambitious and the impatient as well as for the complacent and fearful conservative."

How God Cures Evil

"We thought that God did not care, that He was indifferent to sin, but we know now beyond a peradventure that He does care and we know how He cares. . . God's remedy for sin is not the piling up of judgment and retribution so often insisted on by prophets and luridly envisaged by apocalyptic visionaries. God's remedy for sin is to move man to repentance by the sight of One who knew no sin bearing the consequences of our sin in suffering and death. The cross is to convince us of our need of forgiveness and to make forgiveness possible and actual. . . . To realize our need for forgiveness means that we must be ready to forgive our fellow-men. 'Forgive us our trespasses as we forgive them that trespass against us.' We have not really acknowledged our need or experienced the joy of being forgiven unless we are ourselves forgiving. . . . To believe in the forgiveness of sins is to believe in the possibility of moral and spiritual renewal. To experience forgiveness is to find one's self already caught up in the tide of the new life. The gospel of forgiveness is thus the door of hope for mankind. . . . If we had listened to Bernard Shaw at the close of the war of 1914-18, and had prayed, 'God forgive us all,' we should not have lost the peace. If we could now unite in the same prayer, we might at the close of this war rise and build the waste places of our civilization."

We are convinced that this book by Herbert Wood must be given consideration by all church leaders who would "speak to the condition" of the modern world and build for the future.

Christianity and Civilization, Macmillan Co., price $1.25.

ADULT FORCES MOBILIZE

By Harry C. Munro

The immediate and post war task of the church surpasses the challenge faced by any generation of Christians since the first century. The church's manpower and woman power must be mobilized *now* for that task. "Spiritual attack" must be the battle cry of Christians if military victory is not to be accompained by spiritual surrender. Such were the convictions of seventy selected representatives of the adult education forces of Protestantism as they worked for a week in early July at Lake Geneva "preparing the church *now* for its post war task."

This was a planning conference of the United Christian Adult Movement, sponsored by the International Council of Religious Education and other national inter-church agencies. The principal work of the conference was done by five commissions as follows: "Manpower," "Family," "Re-enlisting Young Adults," "Evangelism," and "Reconstruction." Plans were laid also for extending and re-enforcing the regional conferences of the U.C.A.M. through which adult workers are placed within reach of the program resources.

Instead of the ordinary printed report of "findings" this conference came through with a series of specific "projects" or plans of action for the local church in facing its critical responsibility. Each delegate agreed to work out one or more of these projects in his own church during the next year. This called for detailed working plans and resource materials. It forced the commissions out of the realm of theory into practical strategy. Instead of imagining all the things which might be done, these commissions laid plans for two or three definite things which their members proposed to undertake.

But if these practical projects are to be undertaken on a scale wide enough to face the need, many churches not represented in the conferences must also be led to undertake them. So the conference is making available in a series of printed folders the guidance and resource materials which its members worked out for themselves. The folders containing these plans are available from your own denominational board of Christian education or your state or city council at two cents each or ten cents for a complete sample set.

To illustrate, the Commission on Manpower faced the serious manpower shortage which confronts the church today as well as the nation. The proposed solution would set up a "Manpower Commission" in the church, or would place upon some existing committee or board the "manpower mobilization" responsibility. The project consists in following out in the realm of Christian service plans corresponding to those by which our government has mobilized manpower for the war effort. Step by step, plans are laid out for converting the church as a whole "from a field into a force." This includes a universal registration of the men and women who constitute the church's potential manpower. It also includes an "occupational questionaire" in Christian service, an enlistment plan, and a general job analysis of the tasks Christians must undertake.

Similar definite plans were laid for conserving family life and enlisting parents as teachers of religion; for re-enlisting in Christian service the millions of young men and women who have been drawn into the armed forces and into war industries; for making fresh spiritual attack upon unchurched masses through lay evangelism; and for Christian action projects in the direction of a better social and world order. Here are the plans for spiritual mobilization of the vast adult forces of the Christian church through which the Spirit of God may yet turn this tragic generation from spiritual surrender into glorious victory.

RECENT POLL ON PEACE PLANNING

"Two out of three Americans believe that planning for peace is a legitimate function of the church. Almost all these also believe that Catholics, Jews, and Protestants *should* get together on a single peace plan. But only half as many think these religious groups actually *will* get together and agree on a united peace plan."

This statement was made recently by the National Opinion Research Center, University of Denver. According to the Center's most recent survey, 63 per cent of a typical national cross-section say they think the churches should make plans for the kind of peace they wish established after the war.

SIX PILLARS OF PEACE

By U. S. Senator Joseph H. Ball

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

The Fifth Pillar in the Commission's statement is:

"The peace must establish procedures for controlling military establishments everywhere."

There are several basic and deep-rooted causes of war. But the immediate cause of all of the great wars of modern times has been either aggression or fear of aggression. The majority of Christian nations wanting peace have been forced into armament races by a few nations whose power-hungry leaders were arming for conquest. The result has been a powder keg of heavily armed nations waiting only for the match of a border incident or a shift in alliances to explode into war. Procedures and machinery to free all nations, great and small, from the constant fear of aggression are essential to a lasting peace.

A system of collective security as implied in the Fifth Pillar, functioning under the United Nations political organization of the First Pillar, is the keystone of the world peace structure. We must implement every one of the six pillars, but it would be futile to attempt the lengthy task of solving world economic problems, raising subject peoples to self-governing status and fostering education, intellectual and spiritual freedom throughout the world, if it must be done in an international atmosphere of insecurity and fear, magnified by the terrifying and ever-increasing destructive force of modern war.

A workable system of international security is the first step toward permanent peace and is, furthermore, the only condition under which individual nations will even consider giving up the right to create unlimited armaments for national defense. Realistically, it is doubtful whether nations will give up that right until such a collective security system has proven that it can protect individual nations against aggression.

The overwhelming majority of individual citizens obey our laws without any coercion. Yet we recognize the need of policement to control that minority who recognize no moral obligation to the community. Similarly, on the international level there must be some force to control those outlaw nations whose leaders recognize no moral obligation to the world community. No nation, however aggressive, will start a war against overwhelming odds. Therefore a necessary corollary to real disarmament by nations must be the creation of an international military force sufficiently strong to stop aggression by such outlaw nations.

The United Nations should begin now organizing the peace. Disunity is already developing and as the day of victory nears and the pressure of immediate and common danger relaxes, that disunity is likely to increase rather than decrease.

With these facts in mind, two Democratic and two Republican Senators have introduced Senate Resolution 114, which urges our country to take the lead in forming now a United Nations organization to establish machinery for peaceful settlement of international disputes and to provide for the assembly of a United Nations military force to be used for the sole purpose of stopping future attempts at military aggression.

THE SIX PILLARS

I. Political collaboration between the United Nations and ultimately all nations.

II. Collaboration on economic and financial matters of world-wide import.

III. Adaptation of the world's treaty structure to changing conditions.

IV. Assurance, through international organization, of ultimate autonomy for subject peoples.

V. Control of armaments.

VI. Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.

Christianity is a divine life, not a divine science.

Think thoughts of courage, thoughts of gratitude, thoughts of happiness.

WORTH OF WORLD MISSIONS

I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptious, on our part, to aspire to convert the entire world to our particular religious views. But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States. It is difficult to find words to describe the effect of these missionaries upon an American traveler. I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead. The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

(From an address by Wendell L. Willkie at the Presbyterian General Assembly May 31, 1943.)

OFFICE SECRETARY WANTED

An office secretary with ability to meet the public; provides opportunity for working in an institution that serves dependent, neglected and problem children. Those interested may apply to

WHITE'S INSTITUTE
Wabash, Ind.

The Teacher Factor in Religious Education

By Willard O. Trueblood

WHEN Nicodemus came to Jesus and said, "We know thou art a teacher *come from God,*" he recognized an element in the Master which evidently did not assert itself in the average teacher of his day. It was the note of Divine authority that attracted this teacher of Israel to the feet of the Master. Up to this time Nicodemus had considered learning a purely intellectual process, but now he is face to face with one whose inner life is not divided into three separate compartments, knowing, feeling, willing; but rather is so merged into one and so aflame with divine passion that he draws the multitudes about him. A purely intellectual process, apart from the emotions and will, is as fantastic as would be the flight of a bird with tail feathers and one wing inactive.

This same element was stressed by Paul, when he admonished Timothy to study and show himself approved *unto God,* a workman that needs not to be ashamed, rightly dividing the word of truth. It is no careless intellectual process which Paul is urging upon Timothy, but rather a carefully trained mind, set on fire with a sacrificial passion which is akin to the spirit which sent Jesus Christ to the cross.

Christian education is not only a knowing process; it is a motivating process as well. It does not ignore intelligence, but it does stress the importance of opening the windows of the soul and allowing the cleansing, healing power of the Spirit of God to transform the inner man until he becomes a new creature.

For three years Jesus taught his followers by every method consistent with sound pedagogy, but before they were sent out to face a world of bitter hostility he admonished them to tarry in the "upper room" until they were *endued* with power from God. Had these early followers gone out with intellectual training only, they would have lost heart and failed before the end of the first century, but when the fire of Pentecost had fused their knowledge into the holy passion of their Lord and Master, they were ready to go out and if need be, die for the cause which they had espoused. The goodness, the righteousness, the holiness, of God had become a reality in their lives, and with a power, super-human, they went out; and with a faith unconquerable they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

One is deeply impressed with the material content of the teachings of Jesus. The profoundest study of our greatest scholars has not yet plumbed the depths of his wisdom. However, this is not the secret of his influence upon the world. *What he was, was more eloquent and much more impressive than anything which he said.* His unblemished character, his sinless humanity, his Divine Sonship, combined to make a perfect sounding board for his every word and deed until his enemies declared, "We find no fault in him," and his questioning disciple said, "My Lord and My God."

The major factor, then, in the religious education equation is the Christ-like character of the teacher. This is not to minimize equipment, sound methods of pedagogy, nor sound scholarship. It is simply to say that these without a true sounding board of character behind them become as "sounding brass or a tinkling cymbal."

When we pause to take stock of the influences which have most shaped our own lives, whether for good or evil, the personal element is soon discovered. What people *were,* who touched our pathway, left its impress upon us. It may have been a noble teacher in the public schools who, aflame with the light of truth and beauty, kindled a like flame in our own minds; it may have been the consecrated church school teacher who touched her lighted torch of Christian light to our waiting torch and since then a light which was never seen by land or sea has guided us; or alas, it may have been the influence of the vagrant personality, without quality or vision which has left its impress. Whether we will or not, some such examples are fixing themselves upon our youth and it behooves us to put the positive influences in their paths. It is a striking sentence which James Whitcomb Riley put into the mouth of the little boy who had been charmed by the stories of the "Raggedy Man." The father and others may have been dreaming dreams for the future of that little boy, but the Raggedy Man had won his heart. When asked if he, when grown up, would be a big merchant and wear fine clothes like his father, the boy replied, "I want to be a nice Raggedy Man," and while the father and others were busy here and there the boy was becoming like the tutor with whom he was associating.

How much better the suggestion written by Arthur Guiterman:

"Mark Hopkins sat on one end of a log
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farm boy he thought, thought he,
All through lecture-time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

NOTE ON THE FOOD CONFERENCE

A number of our North Columbus, Ohio, Friends Meeting members are active in the Columbus Consumers Co-operative. We have felt for a long time that Consumers Cooperation is one way to work for more democracy in the economic field.

Recently we have been very proud of our fellow townsman and cooperator, Murray Lincoln, who was chosen by the President to be one of our country's representatives at the recent Food Conference at Hot Springs, Virginia. Mr. Lincoln is president of the Cooperative League of the U.S.A.

Reports from the Conference indicate that there was considerable unity of thought expressed there, and over and over people from around the world were saying that we must get away from our traditional system of trying to make prosperity through scarcities, and that there must be an economy of abundance.

Mr. Lincoln recently told a local inquiring reporter that "there never has been enough food for the health of all the people, not even in the United States. These so-called surpluses have represented defects in distribution, and the inability of the masses to buy them."

Touching on one of the Four Freedoms, Mr. Lincoln said: "Freedom from want isn't charity, but good business, and the goal must be reached through a program of international cooperation."

The Co-ops have been preaching this philosophy for years, and around the world we are expecting to assume our responsibility in post-war reconstruction.

The truth is always the strongest argument.

If we cannot prevent, we may at least protest.

THE SERVICE OUTREACH

Items of Interest from the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

PROGRESS OF THE TRAINING PROGRAM

In accordance with the recent Congressional legislation calling for the termination of the CPS college training program and CPS foreign service projects, AFSC-CPS staff members, the AFSC Personnel Office and four CPS men—representing the college training and the China units—have been working the past three weeks on plans for relocating the men now in these units.

This planning group, consisting of Elmore Jackson, David Swift, Huston Westover, Samuel Marble, Ralph Rudd, Thurston Griggs, Steven Cary and Henry Marter have issued their first memorandum on "Special Project Possibilities in Connection with Relocation of CPS Units No. 99 and 101." Extracts from the Memorandum are included.

I.

There are three ways to approach the questions of the Unit relocation: Special emphasis can be laid on the training and skills which each man would receive in the new location, and in cooperation with the institution and supervising agency, develop just as much on the job training as possible.

II.

Units can be built around certain kinds of area and language study, letting each unit center its attention on a particular foreign area. Such an approach would tend to emphasize the importance of the courses that could be arranged outside of work hours. This would not have the advantage of a more specialized work program.

III.

There is a middle course to give those men who are clear as to the next step in their skills an opportunity for specialized experience, at the same time building more general studies around units which would be drawn together on the basis of a general preference on the part of the individual and as much centralized area interest as possible.

The CPS staff believes that it was the obvious intent of the law now in force to terminate the college training program and any CPS foreign service projects. But AFSC believes that foreign service, both during and following the war, is an important part of the total AFSC-CPS effort, and it has faith that the members of Congress will, upon further interpretation, see the essential reasonableness of this concern for sacrificial work. Pending further action by Congress, however, it will be necessary to relocate the men now in the 101 Training Units and in the China Unit, and the college program will close by August 30th.

A great many possibilities have been explored and there are three general categories of opportunities that should be considered:

1. New projects which can be developed by the time the Units must leave their present locations. Work programs may be selected which are closely related to skills which would be useful in eventual foreign service. Special attention to the opportunities for on-the-job training, and hope to arrange the schedule in such a way that a certain amount of course work could be carried on outside of work hours.

2. There may be more specialized projects which will of necessity take longer to develop.

3. Some of the men now in 101 or 99 may prefer to return to the camps or special projects in which they were located previous to being assigned to a Training Unit, or if they were caught in camp as a result of the Congressional action, they may prefer to remain there.

* * * *

A letter from Charles L. House, formerly at the Farm School, Salonica, Greece, has been received by Rufus M. Jones. It was written on May 2, 1943. "Jack Nutley, the leader of the Friends group in this camp, has shared his letter allowance with me in order that I may send you a message which will bring you my own affectionate greetings as well as those of the small group of 'Friends' with which I have been gathering in meeting on Tuesday afternoon. Our camp inmates are largely made up of English from the Channel Islands with some 180 Americans picked up from all over Europe, in all some 700. Mrs. House is in another camp some distance from here, but we have hopes of being united in still another camp, before long. We recently had the pleasant surprise of a visit of the secretary of Friends Meeting in Geneva who also brought us greetings from the Friends in Berlin. Our opportunities are many in this camp for the life witness of the spirit of love and understanding and I know that all join with me in asking for your prayers. Mrs. House and I left the Farm about six months ago and have been separated since but hear regularly from each other and the Farm."

* * * *

The National Japanese American Student Relocation Council reports as of the first of July that 1555 students of Japanese ancestry are in American colleges and universities. Of this total number, 627 were not evacuated or placed in assembly and relocation centers; 928 have come from the centers. Nearly 600 new students have been accepted for the coming academic year, and it is hoped that this number will be increased as permits are cleared. There is a total number of 4435 students who are interested in continuing college education.

* * * *

Marjorie Page Schauffler, associate secretary in the Refugee Division of the American Friends Service Committee, left for Santo Domingo during the last week of July. She expects to be away for four or five weeks, studying the conditions of refugees in that area. The Service Committee had a staff member, Randolph Hutchins, working with refugees in Santo Domingo for a year during 1941 and 1942.

* * * *

Sky Island, at Nyack, New York, is open for the fifth summer as a vacation home for refugees living in the vicinity of New York. It can accommodate nearly fifty persons, including staff members. Howard and Dorothy Platt from Chestnut Hill, Pa., Monthly Meeting are the directors. Refugees spend from two to three weeks at Sky Island, and it is possible for a large number of people to benefit from the Hostel during the two months that it is open. There are opportunities for study as well as for recreation of all kinds, and cooperative housework. Visitors are welcome.

* * * *

International Service Seminars, under the Peace Section, are being held at Kanesatake, Pennsylvania and Guilford College, North Carolina. Students come from the following countries to Kanesatake: United States, including Japanese Americans, Austria, Germany, China, Poland, France, Bohemia, Switzerland, Hungary, India, Latvia, Denmark, Canada, Holland, and Lithuania. At Guilford there is a special emphasis on Latin America, with students from Peru, Brazil, Uruguay, Costa Rica, Philippines, Germany, Austria, United States and Japanese Americans, Korea, Japan, Belgium, Ukraine, Poland, Palestine, and China. Opportunities for lectures and discussion in both seminars with outstanding men and women from other countries are making these seminars extremely worth while.

* * * *

Huston Westover, a staff member in the Service Committee CPS office, spends

much of his time visiting Friends Civilian Public Service units working in State Hospitals. He has recently returned from visiting units in New England hospitals and reports that all superintendents with whom he has talked, need and would like to obtain more CPS men. This indicates that CPS men are giving very satisfactory service.

* * * *

Word has been received from a New York paper that Kenneth and Hope Lee, with their year-old daughter, Una Marion, were interned in the Yu Yuen School on March 26. Herbert Hodgkin, Stanley Gregory, whose family is in Australia, and other unmarried men were sent to a godown, probably a warehouse, in Pootung, which is across the river from Shanghai. It was in Pootung that the Service Committee helped build a model village, where the cornerstone was laid by Rufus M. Jones in 1926. Theodore Herman's name was not mentioned in the newspaper release, but word was received weeks ago that he was in Pootung. Harry Silcock has written in June that Evelyn Herman is well and still free in Shanghai. The Children's Receiving Home is carrying on with funds available for the rest of the year. Work also continues for European refugees; a Chinese Friend is in charge of the Center. Harry Silcock indicated that Lucy Burtt in Peking was also to be interned. William Sewell and his family in Hongkong have been able to receive some extra financial aid.

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Edith T. Maul, Director of the International Student House in Washington, will be away during the month of August. Marion L. Cocks, a member of Cornwall, N. Y. Monthly Meeting will be Acting Director during the summer.

* * * *

Robert and Ruth Maris from Wilmington, Delaware, have completed a twelve weeks tour performing dental work in fourteen different Friends' Civilian Public Service units in the West. There were 1143 examinations, fillings and cleanings done. Reports from the Western camps tell how much this service has meant. "Their value as ambassadors of good will cannot be overestimated. They are placed out of the usual category of camp visitors by the very 'personal' nature of their visit."

Truth and love are two of the world's most powerful forces; together they cannot easily be withstood.

Is is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SWEAT OF THE BROW

For as much as ye know that your labor is not in vain in the Lord.

I COR. 15:58.

* * * *

It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do; and which should be done under such conditions as would make it neither over-wearisome nor over-anxious.

WILLIAM MORRIS.

* * * *

My share of the work of the world may be limited, but the fact that it is work makes it precious.

HELEN KELLER.

* * * *

I have become convinced that industry is a better horse to ride than genius. It may never carry any one man as far as genius has carried individuals, but industry—patient, steady, intelligent industry—will carry thousands into comfort and even into celebrity.

JULIAN RALPH.

* * * *

What do I think the nearest approximation to happiness of which the present human nature is capable? Why, living on a farm which is one's own—far from the hectic, artificial conditions of the city—a farm where one gets directly from one's own soil what one needs to sustain life.

THOMAS A. EDISON.

* * * *

To dig in the mellow soil—to dig moderately, for all pleasure should be taken sparingly—is a great thing. One gets strength out of the ground as often as he touches it with the hoe.

CHARLES DUDLEY WARNER.

* * * *

O keep us building, Master: May our hands
Ne'er falter when the dream is in our hearts,
When to our ears there comes divine commands,
And all the pride of sinful will departs,
We build with Thee. O grant enduring worth
Until the Heavenly Kingdom comes on earth.

PURD E. DIETZ.

* * * *

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger.

PHILLIPS BROOKS.

* * * *

The present position which we, the educated and well to do classes, occupy, is that of the Old Man of the Sea, riding on the poor man's back. . . . We are very sorry for the poor man and we'll do almost anything for him. . . . We will point out to him the beauties of the landscape; we will discourse sweet music to him and give him abundance of good advice.

Yes, we will do almost anything for the poor man, anything but get off his back.

LEO TOLSTOY.

* * * *

But it has happened in all ages of the world that some have labored, and others, without labor, have enjoyed a large portion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of his labor as nearly as possible is a worthy object of any good government.

ABRAHAM LINCOLN.

* * * *

O Thou who art the giver and sustainer of life, we are working with Thee. May this realization make us humble, give us confidence and help us to fit our methods to this kind of a task.—Amen.

CECIL E. HAWORTH.

WE CHOOSE

It may be but weeds and stones today
Yet I see a garden so fair
The Master and all who come that way
Pause for refreshment there.

Blasted, leafless, with none to prune,
The fruit trees barren stand,
The fountains dry in the burning noon
Waiting a clearing hand.

And the Lord of the harvest goes early and late
Forth through the market's din
But we do not know Him or let Him wait
While death moves surely in.

Our world, this garden, will you look,
With leaves for the nations' cure
But love is God's only pruning hook
Love which is brave and pure.

Death and destruction, or life that is good,
The answer is our's now,
The words of the Master are understood
When we choose the sword or the plow.

LELIA S. MARSTALLER.

Freeport, Maine.

CHRISTIAN EDUCATION BOOK-OF-THE-MONTH

THE STORY OF THE BIBLE PEOPLE

BY MURIEL STREIBERT CURTIS

The Macmillan Company, New York City, 118 pp., Price $1.75

It is hardly to be expected that a book of one hundred eighteen pages could contain such rich selection of material. As the title implies it is a story of the people of the Bible for young people, from nine to fourteen years of age. This reviewer found it equally interesting for an adult, so much so, that it was read at one sitting. An omnivorous reader of Bible stories in her youth, she found in this book all of their earlier charm and fascination with much more help in comprehension.

To quote from the cover: "The book begins with the story of the Hebrews, living the wandering life of the desert, unrolling their tents at night, cooking over their open fires. Enslaved by the Egyptians they are finally led out of bondage by Moses. He is followed by a long line of heroes, whose stories of daring and courage make fine reading—Joseph, David, Elijah, Amos, Isaiah, straight through the old Testament down to New Testament days.

"The story of Christ is vividly written, and the book closes with the adventures of the early Christians and with the spread of the Christian religion throughout the world."

Mrs. Curtis not only tells a story well, but she makes you see the whole sweep of Bible history from the nomad period through the apostolic age. She removes her Bible characters from isolated positions and shows where they fit into the record of the past. She demonstrates that not merely stories but ideas are interesting in the Bible and that there was growth and change in religious thinking as men advanced in other ways and as different problems confronted them.

She gives some suggestions as to how the Bible was written and about the different kinds of values in various types of materials. One of her aims is to help us to see that truth may be expressed in both factual and imaginative forms, that meanings are as important as events.

The interpretations and comments at the end of many of the stories are full of insight and will be helpful to any reader. Parents and teachers particularly will like them. Sometimes two different explanations of the meaning of an incident are given and then she usually ends the story by saying that whichever of these ways seems to be the true one, we know that God was trying to tell us an important truth, which she states.

There is an excellent double page map of the Biblical world in both the front and the back of the book. Eight pages are devoted to "My Reading Record," for which the Bible is divided into thirty-seven periods. The names of stories belonging to a period are grouped together, with a place to check each one as it is read. In the Bible the record looks like this:

3. *Moses to the Rescue.* All stories in Book of Exodus.

Moses growing up, 1:8—2:25.

There are five stories in this period. In some of the groups there are many more than five. Another section contains a memorizing record with suggestions about parts of the Bible that are suitable for learning by heart.

A chart, which is called a time ladder will if climbed up from the bottom, place Bible events and persons in the correct order of time.

There are other ways given for using the book. Under "Leisurely reading in a family or other group" there are excellent suggestions for making the reading of the Bible interesting to young people. Under the heading, "The whole study may be related to some project which ties it in with real life," six projects are described that can be carried on in a group while three times that number are offered for persons working alone.

Muriel Streibert Curtis has given scholarly content to her writing and with it she has combined a simplicity of style and a charm of expression that makes it delightful reading. More important still is the spiritual understanding which she shows as growing and developing throughout the period of Bible history. The problems then were very like many of our own. She says, "If you want to be a child of God, you must try to share God's point of view." Her interpretations help us to do this.

NELLIE H. MARKLE.

BRIEF BOOK NOTES

We Have Dared and God Has Justified Our Daring, published by the World Council of Churches, 297 Fourth Avenue, New York. This is a brief story of the development of the World Council of Churches and an outline of its diversified activities.

The Balance of Power, issued by the Pacifist Research Bureau and for sale by The American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., price 25c. A discussion of world politics and the "balance of power" theories.

Comparative Peace Plans, Pacifist Research Bureau, 1201 Chestnut Street, Philadelphia, Pa. Price 25c. Discusses various official and unofficial peace plans.

READING GROUPS AT EVANSTON

A reading group of Friends in Evanston, Illinois, has just completed a second season of informal weekly meetings for spiritual fellowship with early Friends and with one another. So satisfying have the meetings been to those who have shared in them that a third season is planned to begin in the fall. A second reading group of Evanston Friends started this year because gas rationing made it difficult for some who wished to do so to attend the first meeting.

Simplicity and an attitude of reverent seeking have been marked characteristics of these Evanston gatherings. Beginning at 7:45 p. m. with a period of silent worship, and ending about 9:30, after reading in which everyone shared, another period of silence and a brief discussion of what had been read, the meetings have been held, with one or two exceptions, in the conveniently located home of one member. Each week announcement in the Evanston Meeting Bulletin has invited anyone interested to join the group, but no effort has been made to build up attendance. The ten or fifteen people who have gathered at each meeting have come because they have wanted to, and because they have regarded these meetings as much needed spiritual oases in a time of world conflict.

Among early Friends whose writings have seemed to speak directly to the condition of Friends today, George Fox, Isaac Penington, Robert Barclay, William Penn, Stephen Crisp, and John Woolman have been frequently chosen. At a few meetings, passages from the Bible were read instead of writings of the Friends. At one or two of the last meetings, modern Quakers such as John Wilhelm Rowntree, Lewis Benson and Thomas Kelly seemed to offer thoughts and inspiration which members of the group found particularly helpful.

A complete list of the readings selected by the Evanston group which started these meetings for fellowship has been compiled and may be secured by anyone interested in the possibility of starting similar meetings elsewhere. For a copy of the list address, after September 1, Anne Willis, secretary, Evanston Meeting of Friends, 1010 Greenleaf Street, Evanston, Illinois.

"HOW FIRM A FOUNDATION"

By James Larkin Pearson

My wife and I dropped off the bus at a little town in Maryland called Sandy Spring, about twenty miles from Washington. I started to ask a bystander how to find the home of Rev. Lindley D. Clark, but just at that moment I saw the tall, erect figure of Mr. Clark coming toward us. We went home with him, renewed our acquaintance with his gracious wife, Dora Bradshaw Clark, ate a bounteous dinner prepared by Mrs. Clark, and spent two hours in delightful association with these two noble souls.

To see Mr. Clark getting about, walking straight as an athlete, or driving his car twenty miles into Washington and back, you would never guess him to be eighty-one.

To be a good preacher is an honorable thing. To be a good lawyer is also an honorable thing. But to have been both for most of a long life-time is a double honor that most men may covet in vain. And when you add a third honorable ingredient—that of being a successful writer—you begin to get a picture of Lindley D. Clark, of Sandy Spring, Maryland, retired Quaker minister.

On a recent Sunday in June of this year, at the Irving Street Friends Church in Washington, an all-day celebration was held in honor of Mr. Clark on the occasion of his 81st birthday. Friends of the venerable minister were present from far and near, and the day was made memorable by a special program of music and singing, and by several appropriate talks eulogizing the life and work of Mr. Clark, who during the day spoke several times as the Spirit moved him. Near the close of the birthday celebration Mr. Clark was asked to sing an "anthem" based on an incident of Irish humor. This he did in a strong, steady voice, and he was heartily applauded as he sat down. A picnic dinner was also served at the noon hour, adding greatly to the enjoyment of the occasion.

Besides having been an earnest and faithful minister of his church for more than fifty years, Lindley Daniel Clark has at the same time successfully followed two other professions—law and literature. After graduating from Earlham College with a law degree in 1886, Mr. Clark for a good many years gave his legal and literary talents to the service of the government at Washington. He was with the U. S. Department of Labor from 1893 to 1927, a good part of that time as economist in charge of industrial and economic law, doing legal work for the Bureau of Labor Statistics. From 1927 to 1932 he was Deputy Commissioner with the U. S. Employees Compensation Commission on Longshoremen's and Harbor-worker's compensation.

He is the author of *The Law of the Employment of Labor*, published by Macmillian in 1911; *Minimum Wage Laws of the United States*, published in 1921; also many bulletins for the Department of Labor, and articles in encyclopedias and periodicals.

Lindley D. and Dora B. Clark

Lindley Daniel Clark was born at Carthage, Indiana, June 26, 1862, the son of Daniel and Mary Robinson (Hoag) Clark; graduated at Earlham College, and afterwards studied at De Pauw University, Maryville College, Tennessee, and the University of Michigan; LL.B. from Columbian (now George Washington) University, 1897.

Mr. Clark has been twice married—first to Maria E. Young, of Lewisburg, Ohio, Dec. 29, 1886. By this marriage he had three sons, Edward Daniel, Lindley Hoag and Thomas W. His second marriage was to Dora J. Bradshaw, of Franklin, Va., Dec. 1, 1898. By this marriage he had one daughter, Mary Mildred, (Mrs. J. E. Raymond).

From 1928 to 1932 Mr. Clark lived in Baltimore. Since his retirement in 1932 he has made his home at Sandy Spring, Maryland.

In April, 1943, in the 81st year of his age, Mr. Clark was sent to Richmond, Indiana as a member of the Executive Committee of the Five Years Meeting of Friends. This fact alone testifies eloquently to his continued alertness of body and mind, and to the esteem in which he is held by the Society of Friends. Mr. Clark's favorite hymn is "How Firm a Foundation," and his life shows that he has chosen that Firm Foundation on which to build.

Enthusiasm requires purpose, and purpose enthusiasm.

The open mind need not be at war with the conserving spirit.

WORTHWHILE BOOKS ON TEMPERANCE

1. Facts — W. G. Calderwood. (United Temperance Movement—25c.)

A new and up-to-date compilation of facts, statistics and information on the temperance question. No temperance worker or teacher can afford to be without this pocket size encyclopedia of temperance facts.

2. Standard Temperance Day Book No. 1—Roscoe Gilmore Stott. (Standard Publishing Company—35c.)

A small book with a mighty mission: to assist in the task of bringing to Christendom the temperance challenge. Adaptable to any age group. Plays, recitations, programs, talk outlines, Scripture suggestions; the most nearly complete publication of its kind we have seen. Free from cheap sensationalism, definitely educational, the answer to many a pastor's and church school worker's prayer. A valuable addition to the growing volume of literature on the temperance issue.

3. Alcohol and Tobacco in Relation to Race Deterioration—Professor Emeritus Anthony Zeleny. (Clean Life Educator—25c.)

Former University of Minnesota professor makes a careful survey of the data on the relation of alcohol and other drugs on race deterioration. Scholastically done and convincingly stated. A notable work worthy of careful study and wide use.

4. Alcohol Problem Visualized (Second Edition), (The National Forum—75c.)

A non-partisan organization sets forth facts regarding the liquor problem in the United States. Impartial review of available data presented in charts, diagrams and pictures. Especially adaptable for class room work and continued series of studies in your group and church school classes.

5. The Tavern in Community Life (Juvenile Protective Association of Chicago—10c.)

To stem the tide of juvenile delinquency in America's Number Two city the Juvenile Protective Association of Chicago made a study of the effects of the tavern on the life of the city. This small leaflet contains some astounding information which if widely read should serve to "stab awake" the public conscience on the liquor and beer issue.

6. Boys and Girls Learning About Alcohol — Marguerite Skidmore and Carolyne La Grange Brooks (The Abingdon Press—$1.00.)

Scientific information brought down to boy and girl level. Usable as a text book, fine as a reference work, contains information that each teacher should have available. Especially adapted for Junior and Intermediate groups.

QUAKERDOM · AT · LARGE

The only book by a Friend included in the 1943 list of outstanding religious books of the year chosen by the American Library Association is Rufus M. Jones' *New Eyes for Invisibles. On Being a Real Person* by Dr. Harry Emerson Fosdick, a member of the Wider Quaker Fellowship, was also chosen.

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Kenneth Boulding, who has been at Fisk University, Nashville, Tennessee, for the last year, is moving to the University of Iowa at Ames, Iowa, where he will teach in the economics department.

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The biennial compilation of statistics of church membership appearing in the *Yearbook of American Churches, 1943*, shows Friends, as usual, divided into nine separate reporting bodies, with a total membership of 113,222—less than a fifth of one per cent of the country's total church membership of 67,327,719. Well over half of the Friends—69,832—belong to the Five Years Meeting; 16,875 to Friends General Conference; 8,903 to Kansas Yearly Meeting; 5,140 to Ohio Yearly Meeting; 4,925 to Philadelphia Yearly Meeting (Arch Street); 3,351 to the Conservative Friends; 3,306 to Oregon Yearly Meeting; 879 to Central Yearly Meeting; and 11 to the Primitive Friends.

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The fall list of new Macmillan books contains the announcement of the publication in September of William Hubben's *Exiled Pilgrim*, which it describes as "the life story of a man who has lived through the last fateful twenty-five years in Germany. It is a blending of the personal and contemporary history of a German non-conformist who, after Hitler's advent, was forced to leave his country." Since William Hubben is to be the new editor of the *Intelligencer*, Friends will be especially interested in reading the story of his life from childhood up to the time of his escape to this country in 1938.

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Hornell Hart, a Friend, and professor of sociology and anthropology at Duke University, has been carrying on a debate with Charles Clayton Morrison in *The Christian Century*. He regards trends in theology as not being sufficiently scientific.

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Patrick Murphy Malin, member of Swarthmore Monthly Meeting, is now assistant chief of the Division of Programs and Requirements of the Office of Foreign Relief and Rehabilitation Operations under the Department of State in Washington.

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Paul J. Braisted of the Hazen Foundation, the Friend who was formerly secretary of the Student Volunteer Movement, is a member of the editorial board which assisted Thornton W. Merriam in preparing "Religious Counseling of College Students," just published by the American Council on Education (744 Jackson Place, Washington, D. C.).

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The Woodbrooke Extension Committee state that the 1943 Swarthmore Lecture, on *Planning for Freedom*, will be given by Dr. Leyton Richards, Warden of Woodbrooke, at Friends House, London, on August 5.

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Powell House, 130 East 70th Street, New York, with Martha Balderston as permanent hostess, was opened on June 22 as a meeting place for refugees and their friends.

NEWS OF OUR MEETINGS

On July 8, the Friends church at Marshalltown, Iowa, held the annual meeting. At seven o'clock a large group gathered in the church dining room to partake of the covered dish dinner, which was served by the social committee of the church. Following the meal, Orval H. Cox, pastor of the church, led in a devotional period, after which Monthly Meeting convened and the annual reports of all departments of the church were read, indicating a good year in the work of our Lord and Master.

A class in church membership for the senior and intermediate Christian Endeavor groups has been conducted by Orval Cox and Irma Mason, resulting in a number being received into membership and some from the intermediate group being transferred to full membership. Norman Whitney, a Friend and a member of Syracuse Monthly Meeting, New York, who is instructor in English in Syracuse University, was with us one evening and spoke on "Peace," emphasizing the peace testimony of Friends for the past three hundred years. We appreciated his coming and his message, and the fine fellowship of the meeting. Our pastors, Orval H. and Lois Cox, who have served us so faithfully the past two years, will remain with us the coming year.

Kokomo, Indiana, Quarterly Meeting held its regular sessions at Hemlock, Indiana. The attendance was good, especially at the meeting of Ministry and Oversight held on Friday. After the usual opening, John R. Walter spoke on "Qualifications of Elders and Overseers in 1943." He gave a five-point talk in which he included the need of active workers. Too often our members consist of those who are no longer physically able to attend to the duties, but because of sentiment are still retained when they should be relieved and made honorary members. This body should also be a working unit made up of men and women carefully and prayerfully chosen, who know how to pray and lead consistent Christian lives. Too often we choose those who will just accept, rather than qualify. In the afternoon, Flossie Hollingworth, Quarterly Meeting chairman of prohibition and public morals, gave a very interesting talk. Fanny R. Gentry spoke from Hebrews 2:1 on Saturday morning. After the business meeting Saturday afternoon, Marie Hadley, Quarterly Meeting chairman of missions, introduced Merle L. Davis, Secretary of American Friends Board of Missions, who in his usual pleasing and instructive way spoke from the words of Jesus to Peter, "Feed my sheep. Feed my lambs." He reviewed the different kinds of hunger found in our own groups, those in Cuba, Africa and Jamaica. A very helpful and inspiring two days concluded, we adjourned to meet at New Salem in September.

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At the Friends Church of Jonesboro, Indiana, Fathers' Day Service on June 20 was observed with the men's chorus furnishing the music. We were favored with special numbers by the male quartette; also a duet by a father and son. Byron Leaser, a visiting minister, preached a sermon honoring the fathers. The presence of the Lord was with us. At morning worship the Sabbath before, Palmer Edgerton sang a solo, *Meet Me at the Fountain*. In the congregation Jess Tieman sang the chorus, "I will meet you at the fountain," which was very impressive since he left the following day for C.P.S. camp.

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At the Chicago Monthly Meeting of Friends the women of the meeting have been busy as usual, and a recent report told of a total of 265 garments made and sent to the Service Committee storeroom, and in addition, 171 articles of

clothing received and forwarded. This represents not the work of a large number but the persistent activity of comparatively few. All building operations having been held up by government order, we are still meeting in the Chapel of the Morgan Park Methodist Church, at 110th Street and Longwood Drive. The lot at 108th Street and Artesian Avenue is planted in gardens, thus serving two purposes, allowing some of the neighbors to make use of the ground for raising food, and keeping down the rank crop of weeds which grew there last year.

The Christian Home Life Group has held regular monthly meetings throughout the year, meeting on Sunday evenings in the homes of various members. The principal study material has been the Delaware Conference Reports on a Just and Durable Peace. Discussion leaders were Homer J. Coppock, O. Kenneth Rich, Howard Marshall, and Russell E. Rees. As an appropriate opening for the meetings we read together Douglas V. Steere's book, *Prayer and Worship*. The last evening meeting, Merle L. Davis, Executive Secretary of the Board of Missions, showed moving pictures taken during a recent visit to Mexico, and spoke of Friends work there. On another evening Chase Conover showed pictures of CPS Camps, and answered questions as to the program and method of the Service Committee in carrying on the work of the camps. Members of the Meeting have been closely associated with the work of the Mid-west Office of the Service Committee. Edwin Morganroth came to this office as Executive Secretary early last year, and in this interim has developed an impressive program. Principal activity has been the resettlement of Japanese-Americans. A hostel was set up at 350 Belden Avenue, to which Japanese-Americans released by the Government from internment camps may come while seeking employment and places to live. A significant contribution has been made to the whole idea of resettlement through the office and hostel. Plans are completed for the Summer Work Camp to be held in the Ida B. Wells Federal Housing Project. About twenty campers have already signified their intention of attending the camp.

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On July 25 Dartmouth Monthly Meeting will hold the annual called meeting at historic Apponegansett Meeting House, Dartmouth, Massachusetts. Although the attendance may be small this year, the very atmosphere of the building is so filled with the spirit of former worshipers that a meeting within its walls is worth the sacrifice that may be required under existing circumstances. Dartmouth Monthly Meeting was established in 1699 at the request of the many Friends that had settled in Dartmouth. Rhode Island Monthly Meeting willingly granted this request and assisted in many ways in the establishing of the new group. The original Apponegansett house was completed in 1703 and the present building 1790. In addition to the annual called Meeting, Monthly Meetings are held in 7th and 8th Months, and occasionally the house is opened for a funeral. The last wedding was held in 1925.

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The Tecumseh Friends Church income under a tithing program has quadrupled the church budget. The giving now is $55.55 per member, including children and non-resident members.

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New London Quarterly Meeting of Western Yearly Meeting was held at New London July 16-18. The pastors who were leaving for other pastorates gave good messages. Allen Reynolds, who will serve Friends Chapel next year, spoke Friday afternoon and Dean Gregory, who will go to Hortonville, preached Sunday morning. On Saturday Wilna Moon of Mt. Lebanon was the speaker.

Since the resignation of John R. Walters for the C.P.S. work of Western Yearly Meeting, New London Friends have been blessed with the helpful ministry of J. Ord Fortner four morning meetings, Paul Rush, Lawrence Hadley of Purdue, and Sylvester and May Jones. The latter attended both the morning service and vespers in the church park. The vesper services have been unusually interesting, and ministers of other denominations have willingly accepted invitations to speak.

John and Thelma Baxter have accepted the call to be with New London Friends for next year, and the church is looking forward hopefully to their coming.

Dorothy Koper, superintendent of Neighborhood House in Kokomo, met with New London Missionary Society July 22 and interested the members with her work.

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Farmington Quarterly Meeting of Friends was held at Gasport, New York, Seventh Month 24 and 25, 1943, with helpful and inspiring sessions. Representatives from the various local meetings of the Quarterly Meeting were present on Seventh Day.

Robert M. Jones pastor of Brooklyn Meeting, was present and brought messages. On Seventh Day afternoon he told of his former work in the Tennessee Mountains. On First Day morning he emphasized the importance of the Bible School work, stating that if we fail in making the winning of the pupil to Christ our aim, we are not fulfilling our task.

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Vercia Cox, missionary to Kunming, Yunnan Province, China, was also present and spoke. Her story of protection through the bombing of the city by the Japanese made the miracles of God's power to care for His own a living factor today.

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Anderson, Indiana, Friends held a homecoming and mortgage-burning celebration on July 18. There was a large attendance including former members and friends. Speaker at the celebration was R. Aaron Napier. A number of steps of progress have been noted, under the pastoral leadership of John Compton. These include the installation of a new steam heating plant, redecoration, new walks, and landscaping. A photograph on the front of a recent bulletin shows definitely these signs of progress. The burning of mortgages indicated that all indebtedness had been removed.

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Friends around Liberty, North Carolina, under leadership of the Evangelistic and Church Extension Committee, are in the process of setting up a new Meeting. They have purchased the building used by the Methodist Episcopal group before the merger of the two branches of their church. The membership of the new meeting will be made up of Friends who have moved into that community from other sections of the state, and will be set up by Rocky River Monthly Meeting, in Western Quarter.

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Ralph and Leah Lawrence of Farmland, Indiana, have accepted a call to serve as pastors at Westfield for the coming year, beginning September 1. The Lawrences were formerly pastors at Hortonville and Second Friends in Indianapolis.

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Kenneth Pickering of Knightstown, Indiana, has accepted a call to become pastor at Mooresville, beginning September 1.

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Vernard Cox, who has served as pastor at Friends Chapel for several years, has resigned and has accepted a call to the meeting at Buffalo, Iowa.

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Dean and Kathleen Gregory, of Lynn meeting, entertained their Sunday School class from Reserve one evening recently with a potluck supper which was served on the parsonage lawn.

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Carmel, Indiana, held their annual Vacation Bible School with an enrollment of 117 and an average attendance

of ninety-eight. Elmer H. Brown, pastor, was the principal and taught the intermediates. Lois Brown taught the kindergarten. The closing exercises were held on Sunday evening, June 27, in the Friends Church. This was a union school.

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Whittier Meeting, in California, is unique in that it has forty members who are more than eighty years of age. On May 23 our pastor planned a morning service honoring these veterans of the cross, a goodly number of whom are regular attenders at many of the church services.

At this service one octogenarian, Ellis Wells, read the Scripture; another, Abijah Weaver, offered prayer and eight others received the morning offering. Dearly loved old hymns were used and the choir sang: "The King of Love My Shepherd Is."

Our pastor paid loving tribute to our elderly friends and spoke of the inspiration it is to have them in our services. Their advice and council is often most valuable. His sermon, based on Rufus Jones' latest book, *New Eyes for Invisibles*, made all of us wish to grow old beautifully with a great love in our hearts for all those about us. It was a fitting and beautiful service honoring those of our members who are on the sunset slope of life.

PASTORS' SHORT COURSE

Amid the picturesque scenery of Quaker Haven in northern Indiana, the pastors, their wives, and others of Indiana Yearly Meeting assembled on June 12 to spend the week in worship, study, fellowship, and recreation. Norval E. Webb, chairman of the Pastors' Short Course Committee, was in general charge, and he with other members of the committee present guided affairs in a helpful and efficient manner.

Following the luncheon hour of the first day Murray S. Kenworthy, executive secretary of Indiana Yearly Meeting, led the group with an inspiring and challenging message, based on the sacredness and implications of the divine call to the ministry. This was a fitting introduction to the conference theme—"The Church Faces Its Task." Extended comment on this splendid address cannot be given here but all were made to feel as ministers and kin that we must face our tasks seriously, courageously and with the consciousness of God's equipment. After the evening meal, Logan Smith led vespers. We were urged not to allow the axes of our minds to become dulled but to keep our mental faculties whetted to a keen edge daily. Isaac Harris conducted the evening worship, reminding us that, "As the Lord God liveth before whom we stand," we must face our tasks undismayed and unafraid.

Bedtime cometh and then to the
"dorms,"
Where stillness like the silent angels
reigned.
Anon came dawn when some were up
To greet the morning sun,
And sense the coolness of the placid
lake,
While others more "land-based" and
fully "Quakerized,"
Were quite content to have "no wash
at all"
Except with towel and pan.

Murray Johnson, pastor of Union Street Friends Meeting, Kokomo, Indiana, presented different phases of the subject of "The Task in Evangelism." He defined evangelism as: "The conservation and reclamation of human personality," or as the speaker termed it, the church on the march. "The philosophical approach to evangelism," "The imperative of evangelism," and "The methods and types of evangelism" were ably and constructively given in these different phases of presentation. Profitable discussion was entered into on these timely topics.

Charles F. Thomas, executive secretary of the Young Friends Activities of the Five Years Meeting, spoke on the second evening to the subject, "Toward a New World with the New Testament." He emphasized the fact that the moral black-out in the world today is a clear-cut challenge to Christianity and that Christianity is in a desperate condition if it cannot pierce this darkness. On Wednesday evening Milton Hadley, director of Quaker Hill activities, gave a stirring evangelistic appeal in which he said that people are won to Christ: 1. By individuals passing the torch to others; 2. By the appeal of a great task or through deep sorrow; 3. By the appeal of a great leader. An impressive closing message by Herbert Huffman was based on the text, "O rest in the Lord, wait patiently for Him." These four points were stressed: 1. Forget the things we should forget; 2. Cease our strivings and wait only for Him; 3. Reshape our values; and 4. Self-abandonment.

Showers of refreshing were experienced in the evening meetings by the special numbers in song by some of the younger pastors and their wives. Overlooking the lake on Vesper Knoll on Tuesday, Wednesday, and Thursday evenings, we were made consciously aware of the nearness of God as we sat in quiet meditation in the great out-of-doors. Various pastors led these services as they spoke helpfully in keeping with the occasion.

Breakfast was well served as were all the meals, then devotions each morning which led us into precious communion with our Heavenly Father.

And then dish-washing where each in
turn
Must share the misery of the hour.
And still to punish more, the same
ordeals
Must hold for noon and night.
How cruel the gods to bind upon their
subjects
Such a curse, and then oft laugh
While toiling ones slave on
Through sweat and solemnness,
To do these tasks assigned.

Seriously speaking, there was the finest spirit of cooperation and every one was happy to assist in this work that needed to be done.

High tides of the conference were reached in the morning lectures of the three following days and in the evening worship hours. Each morning Herbert Huffman, pastor of First Friends Meeting in Indianapolis, conducted "Studies in the Gospel of John," under the captions, "The Light that Cometh into the World," "Light Over Darkness," and "Light and Life." These messages were both inspirational and helpful. "The Rural Church Facing its Task" was presented by Jesse A. Stanfield, now pastor of the Friends Meeting at New Castle, Indiana. These addresses were challenging and illuminating as facts, methods and opportunities were set forth in dealing with this subject. Out of the discussion relating to this urgent problem a concern developed that more should be done about the rural church situation. A committee was appointed that brought in recommendations later which the group approved and referred to the Rural Life Committee of the Yearly Meeting for further consideration. Recreations during the afternoon were enjoyed by all those in attendance and the restful atmosphere of the entire surroundings added much to the joy of the gathering. Those who attend these conferences will long remember with much appreciation the friendliness and faithful services of Aaron and Inez Napier and others who have done so much to help make everyone comfortable and happy.

It is a significant fact that in the face of tire and gas rationing, almost one hundred people came from nearly all sections of the Yearly Meeting to attend this conference. We went to Quaker Haven to face anew our tasks, we returned to our local fields with a new zeal to minister.

THEODORE AND ESTELLA FOXWORTHY.
Portland, Indiana.

STORY OF "DYNAMIC KERNELS"

By Perry Hayden

At Tecumseh, Michigan, a tiny cubic inch of Bald Rock Wheat was planted in September 1940 by Perry Hayden, Friend and flour miller in that community. By July 1943 it had grown 36,026 fold, according to figures made available recently. Inspired by a sermon on the text found in John 12:24, "Except a kernel of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit," and desiring to prove the tithing text of the Bible, (Malachi 3:10,11) Hayden secured a tiny plot of land from Ford's 10,000 acre farm there, and sowed the seed. Each year a tenth of the wheat is given to the Tecumseh Friends Church, and the nine-tenths replanted.

The first tithe weighed 2.1 ounces and had a value of $.002, based on $1 wheat. The second tithe of 7 pounds had a value of $.13, based on $1.17 wheat. The third tithe of 95.7 pounds has a value of $2.63, based on $1.65 wheat and will be brought into the "storehouse" at a special service August 8.

Henry Ford has again offered a plot of ground east of Tecumseh, and some fourteen acres will be plowed, fitting the seed bed for fall planting for the fourth crop. Ford is personally interested in the project and attended the cutting of the wheat.

WANTED

Family to live in a rural community, to participate in church and community activities. Six room house with modern conveniences, four acres tillable land, more if desired; nominal rent. For further information, apply to E. W. Raiford, clerk, Corinth Monthly Meeting, Ivor, Va.

HAYDEN'S WHEAT GERM

Arthritis and constipation are keeping many Christian workers from being at their best. May we suggest Hayden's Caramelized Wheat Germ, rich in vitamins of the B-Complex. If your dealer does not handle, mail $1.00 direct to Hayden Flour Mills, Tecumseh, Mich., for four 10 ounce packages. Mention THE AMERICAN FRIEND.

WANTED

We would like to find a young married Friend for work on our dairy and fruit farm. Part of work would be in small milk plant on farm, the rest general farm work. We can pay $100 a month and the usual farm privileges, rent, fuel, etc. There is an active Friends' meeting near us. If interested, address, Strawberry Hill Farm, Underhill Road, Poughkeepsie, N. Y.

AMONG OUR CONTRIBUTORS

IRENE PARKER—North Carolina young Friend, member of the Springfield Meeting near High Point, is a high school teacher.

DONALD R. LEMKAU—Is a Methodist minister at Williamsville, Illinois, and is a member of the Wider Quaker Fellowship.

HARRY C. MUNRO—Is director of the Adult Work Section of the International Council of Religious Education.

WILLARD O. TRUEBLOOD — Of La Habra, California, is a former Friends pastor and has served the larger field of the Five Years Meeting.

MILTON H. HADLEY — Is director of Quaker Hill, Richmond, Indiana.

JAMES LARKIN PEARSON—Is a Friend living in Washington, D. C.

LELIA S. MARSTALLER—Of Freeport, Maine, is an occasional contributor.

DONALD MCKINNEY—Richmond, Indiana, is a business man and serves as pastor at Williamsburg, Indiana.

THE LONG LOOK

Pharaoh built a pyramid-tomb;
You couldn't find his bones!
Solomon built a temple grand;
You couldn't find the stones!
Caesar built an empire
Long since dissolved in tears.
Jesus only lived a life;
'Twill last a million years!

ORRIN L. KEENER.

Berea, Kentucky.

BIRTHS

ANDREW—To Kenneth and Lois Renner Andrew, a son Ralph K., in Wichita, Kansas, June 16, 1943.

AUSTIN—To Kenneth P. and Bera B. Austin, members of China, Maine, Monthly Meeting of Friends, on June 15, 1943, a son, Alan Wilmot Austin.

KELSEY—To Louis Edwin and Virginia Binns Kelsey of Indianapolis, Indiana, a daughter, Karolyn Sue.

WYANT—At New London, Indiana, May 17, 1943, to Clay and Catherine Wyant, a son; name William Thomas.

MARRIAGES

HUNT-PARKER—Anabel Parker, daughter of Douglas and Rebecca Parker to Folger Hunt, son of Bernard and Edith Hunt, on June 6 at the close of meeting for worship at Wilmington, Ohio; A. Ward Applegate, pastor, officiating.

DEATHS

AUSTIN — Wendell Linwood Austin, July 7, 1943, after a brief illness, aged thirty-five years. He was the son of Harry W. and Lena E. Austin of South China, Maine, and was a member of China, Maine, Monthly Meeting. He is survived by his parents; a son, Richard E.; three brothers and three sisters. Funeral services were held in the Friends Meeting House at South China, Maine, on July 9, 1943, Rufus M. Jones officiating.

CHAPIN—Lydia H. Chapin, on July 1, 1943, at the home of her sister, Caroline W. Minard, Popular Ridge, N. Y., at seventy-six years of age. She was the oldest daughter of Joshua B. and Elizabeth (Green) Underhill. Her husband, William B. Chapin, and her two daughters preceded her in death. For many years she was a member of the Lafayette Avenue Meeting in Brooklyn. Service was conducted by Elizabeth L. Hazard.

COFFIN — Rachel Emma, daughter of Jeremiah and Martha Ann Coffin, May 25, 1943, aged seventy years, at the home of her sister, Mary C. McCracken, Richland, Iowa, with whom she has made her home since the parental home at Pleasant Plain, Iowa, was broken up in 1921. She was a life-long Friend and particularly interested in the work of the Women's Missionary Society and the W.C.T.U., and was regular in attendance at church and Sunday school as long as health permitted. Surviving are two sisters, Mary C. McCracken of Richland, Iowa, and Artalissa McCracken of Minneapolis; and three brothers, Roscoe of Minneapolis, Leroy of Des Moines, and Clyde of Pleasant Plain. Funeral services at Pleasant Plain, May 27, were in charge of Marlin D. Dawson, assisted by Nora Craven.

HOCKETT—Josephine Hockett, one of the oldest ministers in Western Yearly Meeting, passed away at her home in Kokomo, Indiana, July 8, 1943. She had been seriously ill of complications for two months before the end came. She was born September 27, 1858. Her husband, Julian Hockett, preceded her in death in 1919. She served as pastor at Courtland Avenue, Kokomo, in Iowa Yearly Meeting, Salem Monthly Meeting in Oregon, New Hope and other meetings in Kokomo Quarterly Meeting. She is survived by three nephews, Fred and Robert J. Cline of Kokomo, and Wayne Cline of Dayton, Ohio; also three nieces, Mrs. George Clare of Kokomo, Mrs. S. J. Milles and Mrs. Earl E. Evans, both of Indianapolis. Funeral services were held from the Courtland Avenue Friends Church, conducted by Andrew B. Starbuck, assisted by Charles E. Thomas.

PAIGE—Elizabeth W. Paige, an instructor in Westtown School, suddenly by accidental electrocution at Yarmouth, Maine, July 19, 1943. She was spending vacation with her sister, Mary P. Ware. She was born at Lynn, Massachusetts, 1886, the daughter of John and Anna Paige. She leaves two sisters, Mary P. Ware and Mrs. H. A. White of High Point, North Carolina; and a nephew, Francis E. Paige, of Arlington, Massachusetts. Funeral service was conducted by the Friends.

PATTEN—Milford Dale Patten, a member of University Monthly Meeting, Wichita, Kansas, and a student at Friends University, died in Kansas City, Missouri, June 28, 1943. He was born January 17, 1917, the son of Will and Anna Patten, ministers in Kansas Yearly Meeting. He was a faithful and effective worker and leader in Sunday School, choir, and Christian Endeavor. Services were conducted by Robert Cope of University Meeting, Vernon Bowman of North Wichita Meeting, and Richard L. Wiles, Yearly Meeting Superintendent.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys enrollment are more likely than in the case of girls, but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

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